

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

No. 29.

NEW-HAVEN, SATURDAY, DECEMBER 16, 1826

VOL. XI.

THE JEWS.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

Shiraz, Dec. 12, 1824.

Testimony of Mirza Ali Akbar in favor of Henry Martyn.

Oh, Padree Martin was a good man; and he argued here very much with the Mullahs. They became all weak when arguing with him.

Myself. Was he never beaten?

Mirza Ali Akbar. No, but nobody was convinced by him. Mirza Ibrahim wrote against him; Henry Martyn answered his book. Mirza wrote again, but Henry Martyn left Shiraz, and had therefore no time to answer; and the news arrived afterwards that he died at Tokat. You, Mr. Wolf, are now his successor; you must take care that the Mullahs destroy not you in arguments; for if you are destroyed by arguments, Henry Martyn is destroyed.

State of the Jews at Shiraz.

Somebody named called one evening on Captain Taylor, and drank tea with us. I asked him about the state of the Jews at Shiraz. He said:

"1. Every house at Shiraz with a low narrow entrance is a Jew's.

"2. Every man with a dirty woolen, or dirty camel hair turban, is a Jew.

"3. Every coat much torn and mended about the back, with worn sleeves, is a Jew's.

"4. Every one picking up old broken glass, is a Jew.

"5. Every one searching dirty robes, and asking for old shoes and sandals, is a Jew.

"6. That house into which no quadruped but a goat will enter, is a Jew's."

In reporting to you this description, given to me by that Mahomedan, I wish you to know that I do not joke about the misery of my brethren; but really this is exactly the condition of the Jews at Shiraz. On my entering the Jewish quarter at Shiraz, I saw old and young men, and old and young women, sitting in the streets and begging; their heads were bowed to the ground and fainting,—and stretching out their hands, they cried after me with a fainting voice, "Only one pool! (penny) only one pool! I am a poor Israale! I am a poor Israale!" I distributed some trifle among them, and several of the Jews said to me, "Are you arrived? We have heard that you are a son of Israel, and have brought with you the Gospel in Hebrew. Give us the Gospel!" I told them that I intended to visit them in their houses. And while I was speaking with them, I heard the poor Jews and Jewesses crying, "I am a poor Israale!

I am a poor Israale! one pool! only one pool!—I am a poor Israale!" and others sat in the street, and ate onions, and begged bread, and exclaimed, "Only one pool! I am a poor Israale!"

I went home and said to myself, "What a sight have I seen!" and with tears I repeated the words of my brethren, "Only one pool! I am a poor Israale!"

At Bussorah and Bagdad, where the Jews are not so much oppressed, they are fine and tall men, and their daughters are handsome; but here, at Shiraz, they are pale, yellow, and of little stature: they are indeed, *Poor, poor Israale!* I wonder not that the harp is silent and mute among them, and that their only song is now, "Only one pool! I am a poor Israale!" Their daughters hang down their heads and cry, "Only one pool! I am a poor Israale!" The swooning mother hath her swooning babe in her arms, and cries, "Only one pool! I am a poor Israale!"

Dec. 14.—Martyros M'kerditch David, an Armenian merchant, who was a long time at Calcutta, and who talks English, called on me. He labors with zeal for the purpose of enlightening his own nation. He has written several pamphlets against the council of Chalcedon of Pope Leo, and he is the first Armenian who published some tragedies in his mother tongue. He tries to stop the progress of the Papists in proselyting his countrymen. He and Shanasar introduced me to the principal Rabbies of this place.

Messrs. Shanasar and the above mentioned Martyros M'kerditch David, assembled the principal rabbies of this place in the house of Mr. Shanasar. Mullah Israel, Mullah Khodada, Mullah Rabbi Eliasar, newly made high-priest instead of his father, Rabbi Eliahu, who died in the time of the earthquake, from the terror it excited in the heart of every inhabitant of Shiraz, and from the affliction and sorrow to see hundreds of his flock, who *miserably lived, miserably die*—taken away in a moment!—they were only able to utter one loud cry, and many of them even not *one loud cry!* The earth moved—the houses fell—and crushed them in pieces! Poor Eliahu, who was spared by the earthquake, saw the misery of "poor Israale," and died, and his death is still lamented and deplored by "poor Israale" at Shiraz, for they say he was so wise a man, and so good a man, and his name was known by "poor Israale" at Jerusalem.

Mullah David, Mullah Abraham, Mullah Rabbi Eliasar, and fifteen other Jews, whose names I do not remember, assembled at the house of Shanasar. They sat down on the ground; I sat with them, and they formed a circle around.

I addressed them as follows:—

"On account of the abundance of our sins,*—on account of the abundance of our sins, in what a miserable state do I find you here; and after what an awful time! So poor, dejected, and wretched a people as I have not seen, my brethren, all the days of my life. Many of our brethren at Shiraz have apostatized from the faith, and have forgotten Moses and the prophets altogether, and turned to the Gojim, the Mohamedans who have been your enemies of old. You are here indeed a poor, poor Israele!"

Mollah Rabbi Eliasar, who on account of sickness can scarcely breathe, said, "Tell us the reason of our misery."

Mullah David, (seriously, and with tears in his eyes,) Tell us the reason of our affliction.

Myself.—A sin has sinned Jerusalem, and this sin has been that they have pierced Jesus of Nazareth—that they have shed the blood of Jesus in the midst of Jerusalem; of that Jesus of Nazareth, who was, according to the flesh, the son of David, and declared to be the Son of God, with power, according to the Spirit of holiness, by the resurrection from the dead; they despised and rejected Him, and hid their faces from Him; they brought Him as a lamb to the slaughter, and taking him from prison and from judgment, they cut Him off out of the land of the living. Messiah, Jesus of Nazareth, was cut off, but not for himself, and the temple and the sanctuary was destroyed; for they killed Him!—they killed that branch of David, who is called "the Lord our Righteousness," who is called the Mighty God, the Everlasting Father, the Prince of Peace." Did they not sin against the child and they would not hear; and on account of the abundance of our sins they would not hear. The daughters of Jerusalem wept when he was brought to death; and He, our Lord Jesus, turned and said, "Weep not for me, daughters of Jerusalem, but weep for yourselves and for your children." I tell you now, my brethren, blessed are you, if you weep now over your unbelief, which has lasted longer than 1800 years; blessed are ye now if ye begin to repent, and to look on Him whom our forefathers have pierced; but all his chastisement has been for our peace, and on account of our becoming healed he was wounded. He is the seed of the woman who bruised the serpent's head, and who, on account of the abundance of our sins, was bruised by Satan in his heel, by the instrumentality of our ancestors. Christ is the antitype of that serpent which was exalted in the wilderness, and every one who looks up to that serpent will be healed. He is the true antitype of the paschal lamb, and every one who believes in Him will be saved; for the heart of the believer is sprinkled by the blood of Jesus Christ, as the door posts of the Israelites in Egypt were sprinkled; and the angel who puts the sinner to eternal death, will have no power over Him; and you will perceive, if you believe in Him, and are baptized in His name—in the name of Jesus Christ—you will perceive that you are born again, born again by the spirit and by the water; the love of Jesus Christ will be shed abroad in your heart; you shall love Him more than the bridegroom loves the bride. He will love you, and you will love Him. And you will love God with all your mind; and

* A common expression used among the Jews instead of alas!

you will love your neighbor as yourself; and you shall love your enemy, even the Gojim who now oppress you; you shall love them for the sake of Jesus Christ; for when He shall come again, and redeem all of you, and bring you to Zion, then you shall see Persians and Medes, the children of Javan, (Greeks) and Togarma, (Turks) and the children of Ashkenas, (Europeans) and the children of Ishmael, (Arabs) going; and you shall hear them say, "Let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And that glorious time is not far off, when Jesus Christ who is King of kings and Lord of lords, shall take the veil from you, and when he shall make himself known unto you as your brother and your Lord, and tell you, "Come near unto me." That time is not far off, when Zion shall be a banner to all nations, and when ye shall enter the golden gates of the heavenly Jerusalem, and when ye shall be blessed in your coming in, and be blessed in your going out. That time is not far off, when ye shall see coming the Lord Jesus Christ with thousands of his saints, (for he is the king of saints) and with all his holy angels; that time is not far off, for hear what Christ saith, (I opened the Gospel) "And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be, and when shall be the sign of thy coming and of the end of the world! And Jesus answered and said unto them, Take heed that no man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many; and ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass but the end is not yet; for nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences in divers places, &c. And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." All these things have hastened to come to pass in these last years; Benjamin, of Shiraz, of this very city, rose here fifteen years ago, and pretended to be the Messiah,* and many of you have been deceived. And these last years there has been war in Spain, and still there is in Turkey, and several countries have been visited by famine seven years ago. Tiberias, Bussorah, Babel, Antioch, Aram Zoba, (Aleppo) Kasseroun, and Shiraz, by pestilences (cholera morbus) and earthquakes; thousands of poor Jews were crushed to death in one moment; they had not time to cry, "Hear, Israel! the Lord our God is one Lord." And in the midst of all these events the Gospel of the kingdom of Christ is preached in all the world, and it is preached in this moment to you by one of your brethren. My dear brethren, when I was a child, my father allowed me not to go to bed until I had recited the words of Jacob, "The angel who hath redeemed me from evil." I said these words without understanding their meaning; but now since he hath redeemed me from all evil, from the power of Satan by belief in his holy name, which is Jesus Christ, I understand, and experience, and feel the power of that angel; and O that he may redeem you! and O that he may bring you to him! Then you will cease to be exiles on

* The Jews of Shiraz themselves told me this fact.

earth, and you will cease to be outcasts from God, and then your heart will be warmed with a love and joy which you have not felt before; you will know what it is to have a *broken and a contrite heart*; you will know what it is to commune with our Lord, in our heart. Amen.

After this discourse was over, as well Messrs. Shanasar, and Martyros M'kerditch, and myself observed their solemn behaviour. Rabbi Eliasar told me that he would invite me to his house next Sabbath day, and assemble together twenty of the most learned Jews, well versed in the law, with whom I may have further conversation. The discourse had made, according to all appearance, a visible impression on almost every one. I observed to Shanasar that I thought Mullah David believed. Shanasar observed that every one of them believes, but they are afraid to confess it before their rabbi, and on account of the Mussulmans who would immediately raise a persecution against them. Crowds of Jews came then to my house, and desired tracts and the Gospel; and although the Persian soldier, who was given to me as a guard, by the Prince's prime minister, had driven them away with the dagger in his hand, *poor Israele* of Shiraz still insisted upon following me to my house. I distributed on that day thirteen Testaments and many Tracts.

Martyros M'kerditch came to me the following day, and said, that he is sorry to tell me that the rabbi had sent word to Mr. Shanasar, that he could not assemble together the Jews according to his promise, for he had observed, that every one of them would turn Christians if they should have further conversation with me which might lead to bad consequences for the Jews at Shiraz. And Mr. Martyros M'kerditch told me farther, that the rabbi having observed that my discourse had made an impression on two of the Mullahs, forbade them to call on me any more. Mr. Martyros M'kerditch told me that they, however, read the Gospel and tracts I gave to them in their synagogues; and they desired Shanasar to invite me again to his house, in order that they may hear the Gospel again in spite of their rabbi.

TURKEY.

Extract of a Letter from Mr. King to the Corresponding Secretary.

Smyrna, June 1, 1826.

Mr. Wolff has just arrived here, and is now delivering lectures on the different sects in the East. I need not say that it affords me the most unfeigned pleasure, to meet once more this beloved man with whom I was permitted to labor so long with the utmost degree of harmony, and whose zeal for the conversion of Israel seems still to burn with unabated vigor. He informs me, that there are at Constantinople, *five hundred* Jews who now profess to believe in Christ, and who came to the knowledge of the truth through Jews to whom he had preached the Gospel at Jerusalem. Should they prove to be truly converted, it would be one of the most interesting events that has transpired since apostolic times. Some of the believing Rabbies, it is supposed, have been put to death, and the Jews, in a village near Constantinople, assembled after Mr. Wolff's departure from that place, and crucified a dog to express their contempt of Jesus Christ and his death on the cross!—Mr.

Wolff thinks of leaving this place, in a few days, for Palestine.

I am, dear sir, very affectionately yours.

Miss. Her.]

J. KING.

SANDWICH ISLANDS—OAHU.

Extract from a joint Letter of the Missionaries, dated March 10, 1826.

General Prosperity of the Mission.

Much we are persuaded has been gained, though far less than you or your missionaries could wish. Could you, however, see more than *twenty thousand* of the islanders under the influence of Christian instruction, from books in their own language and from the pulpit; and as *many hundreds* maintaining the duties of family and private devotion; and *many individuals*, among whom are the most distinguished persons of the nation, giving pleasing evidence of a radical change of heart, and a fitness for the fellowship of the churches;—you would not, we are persuaded, for a moment, think your operations here had been entirely in vain even if nothing more were to be achieved. For your encouragement, you will allow us to refer you to the operations of your printing press here, as an index to what is in prospect for the 150,000 inhabitants of these islands.

There were issued during the year 1825, or about to be issued at the close of that year, publications as follows:—

Tracts of 4 pages,	9,900 copies	39,600 pages.
Tracts of 8 "	55,500 "	428,000 "
Tracts of 60 "	15,000 "	900,000 "
	78,400	1,367,600

A large portion of these tracts were distributed during the year. Of the Tract No. 1, of 8 pages, containing elementary lessons for spelling and reading, with select passages of Scripture, 41,000 copies were dispersed through nearly the whole extent of the islands.

Most of the brethren whose engagements will allow of it, are endeavoring to urge on the work of translating the Scriptures, and will shortly give ample employment for the expected new press, and meet the wishes of many thousands of the people, who seem to be hungering and thirsting for the word of God.

A Letter from Mr. Chamberlain to the Assistant Secretary, dated Honoruru, April 28, 1826, has the following:

Progress of Instruction at Honoruru.

On the 19th inst. being the *sixth Anniversary* of the arrival of the first missionary band at the Sandwich Islands, an examination took place of the schools of Honoruru and the vicinity. The exhibition of improvement, and the evidence of advancement in civilization, were highly gratifying to the missionaries, and excited the surprise of the foreign visitants. Most of two successive days were employed in the examination, and though we were obliged to conduct it in the open air, yet none appeared weary or dissatisfied.

A translation of the gospel of Matthew, by Mr. Bingham, just finished, and another by Mr. Richards, completed some months since, were brought forward as a rich treasure, and in a formal man-

ner presented to the nation for their use and benefit.

The number of schools and classes examined, amounted to 69, comprising 2,409 scholars under the direction of 66 native teachers. Between 500 and 600 scholars belonged to the neighboring districts. Some schools came the distance of 12 or 14 miles.

The Editors of the Herald make the following remarks in reference to the alarming sickness of Karaimoku, the regent of the Islands, formerly a dissolute man, now hopefully a real christian.

To all human appearance, the life of Karaimoku is of great importance to the peace and happiness of the Sandwich Islands; for in the minority of the young king, the chief power, by general consent has been vested in him. Possessing age, experience, talent, and the universal confidence ambition could hope for but little from rebellion; especially after the result of the disturbances in Tauai, in the spring of 1824. Should he be now removed, it is difficult to see who will or who can take his place and maintain it. Our hope is strong however, in that Providence which has prescribed no ordinary course of operation for itself, with regard to the mission on those islands. Hitherto, from apparent ills, good has, we believe, been uniformly and speedily and manifestly educed: indeed, it would almost seem that evils as they were viewed for the time being, have been among the means most effectual to the advancement of the mission. As it has been, so perhaps it may continue to be. If a speedy regeneration of the islanders be among the purposes of infinite Wisdom and love, all the events of Providence will help onward the great design. We therefore wait, not indeed in certainty of uninterrupted peace and prosperity, but in sustaining and cheering hope and expectation. And should a cloud gather and burst, we will remember that the sun is behind, ready to break out and shine again, and that the intention of the whole may be, to drive away pestilential vapors, and spread a more beautiful verdure over the landscape. To speak without a figure,—should there be a reverse in the state of the Sandwich Islands, which we see no decisive reason to anticipate, we will wait till it is past, before we conclude to regard it in any other light, than a merciful visitation of Him whose ways of accomplishing his purposes, until the result appears, are often, like the place of his habitation, in "dark waters and thick clouds of the skies."—*Miss. Her.*

From the Lond. Cong. Magazine.

ORIGINAL LETTER OF REV. W. ROMAINE.

Addressed to John Thornton, Esq.

HON. SIR,—I cannot see the motive for your reproof, but whatever it was, I fall under it, and stand corrected. I have not a word to say for myself before God or man. I cry *peccavi*. My mouth was never more stopped about self defence, than at present. Although I am persuaded of God's special love to my soul, and of the free forgiveness of sins, yet I feel it daily hard fighting against them,—now at the close of the battle, very hard—yea, so hard, that I am stript of every great and high conceit of myself, and am forced every moment to renounce all self-confidence. There is not a man in the world more exercised

with the body of sin, or more plagued with its continual opposition to God's most holy will. In these sore conflicts, there is not a sin that can be committed, but I find it in me, and if God leave me to myself, may be committed by me. In this situation your reproof found me, acknowledging that salvation never did come, nor possibly can come, to one less deserving of it than I am.

Go on, then, Sir. Repeat your charges. Make one fault a thousand. Multiply that by thousands by tens of thousands, yet still you are far short. I feel more than you can number. I have nothing in me, nothing done by me, nothing which I can even think of which is mine own, but what God knoweth, I loathe and abhor myself for. If ever I said or did any thing praise-worthy, it was the Lord's entirely. The will, the power, the success was his. He has all the honor. What was blame-worthy, it was altogether mine own. I take the shame of it to myself, and wish for more of that true humbling which he felt, who confessed, *I abhor myself, and repent in dust and ashes*. Every thing that brings, and keeps a deep sense of this alive on my soul is profitable, because it is the means of keeping up communion with the Almighty Saviour. It affords a fresh conviction, that I have no failings pardoned but through his blood, nor subdued but through his grace. And I trust I am living to learn to magnify him for both. In which, if you will give me your prayers, it is the only favor I have to ask of you, and a great favor it is; the Lord incline your heart to do it fervently in brotherly love, such as I feel towards you. O pray, Lord bless you to pray for

W. ROMAINE.

IRISH CATHOLICISM,

Or the Ignorance or Wickedness of a Catholic Bishop.

The celebrated Dr. Doyle, one of the Catholic bishops in Ireland, has lately published a long circular to the Catholics of his diocese, in which he has declared war, in most unmeasured terms, against every Protestant society that would disseminate education and the Bible throughout Ireland. We can very easily account for the opposition of the priesthood to scriptural knowledge, but we were hardly prepared for language like the following:—

"These societies produced more crimes in Ireland than the Whiteboys or Orangemen; they at one period convulsed the entire country, and almost kindled a civil war; to this day they divide the people—promote or prolong dissension—alienate the master and mistress from their domestics—and sow distrust and antipathy in the place of mutual confidence and affection; to judge them by their fruits, they appear to be the works of Satan, who transforms himself into an angel of light, that by an appearance of godliness, he may deceive the unwary."!!!

ON THE TOO FREQUENT NEGLECT OF PUNCTUALITY.

In many cases it amounts to a robbery. A short time since, in a village in the neighborhood of London, a Committee of eight ladies, who managed the concerns of an institution which had been formed for the relief of the neighboring poor, agreed to meet on a certain day, at twelve o'clock

precisely. Seven of them attended punctually at the appointed hour; the eighth did not arrive till a quarter of an hour after. She came in, according to the usual mode, with "I am very sorry to be behind the time appointed, but really the time slipped away without my being sensible of it; I hope your goodness will excuse it; I am sure I beg pardon." One of the ladies, who was a Quaker, replied, "Truly, friend, it doth not appear clear to me that we ought to accept of thine apology. Hadst thyself only lost a quarter of an hour, it would have been merely thy concern; but, in this case, the quarter must be multiplied by eight, as we have each lost a quarter; so that there have been two hours of useful time sacrificed by thy want of punctuality."

From the A. S. S. Magazine.

ADDRESS TO YOUTH OF BOTH SEXES.

Dear young people—We trust many of you have, in the morning of your lives, presented yourselves living, acceptable sacrifices to him, who called you into existence at first, and redeemed you when lost and ruined. If you have performed this reasonable duty, your anxious inquiry will be, "Lord, what wilt thou have me to do?" And this inquiry will be accompanied with sincere and solemn resolutions in the strength of divine grace, to engage, with all your powers, in whatever piece of service, he may in his providence, call you to perform. This will be the resolution of all, who feel, as they ought, the unspeakable obligations they are under to that glorious Redeemer who died for them. They will engage with cheerful alacrity in his service, and rejoice in every opportunity which occurs of spreading abroad the honours of his name, and of making known his divine excellencies to others. Trusting that such are the exercises of your ardent and generous minds, we present you with the foregoing sketch of character, with an outline of the duties belonging thereto, in order to assist you in rendering your pious resolutions effectual. In whatever way, you are convinced you will be the most efficient in promoting the glory of God, and the good of your fellow-creatures, that way you ought decisively to adopt. But, from every view which we can take of the subject, it is our opinion, that in no way, with equal facility, can you be so extensively useful, as in the wide field which now lies before you, I mean that of sabbath school instruction. If you think you are not possessed of the qualifications necessary for the proper performance of this duty, you will be criminally negligent, if you do not acquire them.—They are within the reach of common capacities. There are no difficulties in their acquisition, but what a moderate share of diligence and industry will surmount. But like every other excellence, they cannot be obtained without some trouble. They are a part of that heavenly wisdom which must be "sought for, as for hidden treasure:" but will be found by the diligent and sincere seeker.

That you may engage in the acquisition of these qualifications, and when attained, in the faithful and persevering application of them, we offer you the following brief reflections, as considerations, which your own minds may pursue to greater length.

You live in a period of the world more interest-

ing, than any that has been since time began. Almost six thousand years have rolled their generations over our fallen race, sunk in the dark abyss of sin and misery.—Nearly two thousand years ago, the auspicious Star of Bethlehem, shed its cheering rays on our benighted world, and the Sun of Righteousness began to illumine the gloomy horizon. The saviour of the world, who had been long foretold and prefigured in types and shadows, appeared in our nature, and by death conquered death and him that had the power of death, that is, the devil, and rose triumphant over all the powers of darkness, and ascended the throne of the universe, whence he rules in the midst of his enemies, causing even their wrath to redound to his praise, and all their machinations to issue in glory to his name and good to his people. Out of Zion the excellency of beauty he shines gloriously; from thence his power is displayed in making his people yield a willing subjection to his government. In the book which closes the volume of Inspiration, he has favoured his church with her prospective history to the end of time, and even into eternity. "Glorious things are spoken of thee, thou city of God," she will be a praise and glory in the whole earth: for her king is to reign on earth a thousand years.—The kingdoms of this world are to become the kingdoms of our Lord and of his Christ. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High. Thus you see, that the infernal usurper and spoiler of the fair creation of God, is not always to rule on the earth. He is to be bound for a thousand years. Paradise is to be again restored to man.—At a period in which these glorious days are near at hand, it is your lot to live: perhaps some of you may see their actual commencement. The great head of the church seems to be hastening them. He is multiplying the honoured instruments of enlarging his kingdom, and lessening that of Satan.—The still small voice of the gospel has hitherto been calling adults from darkness to light: but there has lately been put into operation a system still more simple and unostentatious, but of nearly equal efficiency, by which thousands of infants are rescued from the jaws of the devouring lion, and brought into the fold and to the arms of the Good Shepherd. Happy are they who are heartily engaged in this honourable work. It is no less than an exhibition of the gospel, adapted to the capacity of children. And though the faithful sabbath teachers may be unknown to the world, though their names may not shine conspicuous upon the rolls of fame, with the heroes and great ones of the earth, yet they shall be "gloriously enrolled in the records of eternity." They shall be honourably mentioned before an assembled universe, where the greatest heroes, at which the world ever stared, shall wish to hide their heads beneath the falling ruins of that stage on which they acted their inglorious parts. If Christ will not allow the trifling boon of a cup of cold water given to one of his disciples, to pass unrewarded, what may they not expect who devote their lives and sacrifice their ease to be instrumental in bringing many to drink of the water of that river whose streams make glad the city of our God?

The generation that are now blooming in youth,

have abundant reason to adore the disposer of all events, that they live in the era of sabbath schools, in which they can act so important a part, and can be so extensively useful.

Nothing can be better calculated to arouse and call forth all the energies of which the ardent and generous minds of youth are capable, than the considerations to which we have already called your attention. We beg of you to peruse them at your leisure, and ponder and think of them well. We intend at present no more than to give you a hint, which, we are aware, your own judgments, and active minds, will carry out into all its bearings. We will once more remind you (for it is a matter weighty with the vast concerns of your eternal destinies) of the important place you hold in the fabric of time. The remainder of the structure is to rest upon you. To drop this figure and speak plainly, the character of ages and generations to come, depends, in some measure, on your conduct. But know also, that the purposes of God shall stand; prophecies must be fulfilled; the millennium will take place: Christ will raise up instruments to prepare the way for his coming to reign. You may refuse to do any thing for him, but your refusing to do any thing will not retard his coming a single moment. There will be enough who will be glad of the honour. How many aged fathers of the rising generation, who have fought the good fight, and are called to lay down the sword, and receive the crown of glory, like aged veterans retiring from the scene of action, look with an eye—I was going to say, of holy envy, on the ranks of youthful warriors advancing to the field, to achieve a victory, and perform exploits more important than any that ever will be found in the annals of time. How many who are advanced in life, regret that their youth was not employed in sabbath school instruction. These unavailing regrets, it is now in your power to avoid. And when you are once engaged in it, O let not a trifle drive you from it. Keep your fathers of our happy revolution in your eye; in fighting for the liberty which we now enjoy, and achieving the emancipation of our beloved country from a foreign yoke, consider what toils, what labours, what difficulties, privations, and dangers they had to encounter; all which they manfully, unshrinkingly and perseveringly sustained! They freely sacrificed all that was dear to them, their ease, their character, their wealth, and their lives, to secure our independence; and will not you sacrifice a little ease, to maintain that independence? For it would be easy to show how sabbath schools are connected with the liberties and happiness of our country. Will you not take a little trouble to implant principles of morality, religion, and virtue, in the minds of the rising generation, without which, could even liberty be maintained, it would be a curse instead of a blessing!

We have told you, and tell you again, that the Redeemer will establish his throne and extend his kingdom over all the earth, whether you bear an active part, as instruments, in promoting his interests, or not. He is on his way, and will quickly come. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he shall make him ruler over all his goods." "Blessed are

those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them."

With these we close the present address; well assured that what we have already advanced, is amply sufficient to influence every mind that is fit to be engaged in the important business which we are recommending. "A word to the wise is sufficient," and other characters are not wanted. Those who cannot be influenced by the last text which we quoted, to serve, to the utmost of their power, such a master, who will not disdain, as a reward for the puny services done him, to gird himself and make them sit down to meat, and come forth and wait on them himself, for fear no one whom he might order to do it, would serve them so well; we know not what would affect them.

FAMILY TRIALS AND DISCIPLINE.

ADVICE TO A LADY.

Has not our Father in heaven the entire management of all the peculiarities of our circumstances, the lesser and the greater? And is it not safest, is it not best, for us, that it is so? Let this be felt, and we shall rest in the belief that *all is just as it should be*. "They that believe, do enter into rest," even as to the things of this life, so far as they believe. If you are a child of God, he as certainly appoints and directs all the little vexations which you find so uncomfortable, and as constantly eyes the advancement of your interest by them, as can be the case with any of your heavier afflictions. Have you read Henry on Meekness? I found it a most excellent work. "We must be quiet," says this good man, "under afflictions, as the air is quiet from winds." It is not well to be wide-bound in dulness and indifference; but tempests are perilous, though the wind be in the right point. The habit of feeling too deeply the unavoidable ills of life, is one into which the most interesting and delicate and generous of our race are most likely to fall. But it should be guarded against. The sensibility which is amiable and lovely, when duly regulated, becomes a most mischievous companion to its possessor when not thus regulated. You may say to me, "Physician, heal thyself!" But if I love you, I shall desire you to escape all the troubles which my want of wisdom and want of grace have occasioned me.

I have been thinking lately more than usual, what our deficiencies in parental government are most likely to be; and I rather think we are in danger of erring on the side of indulgence. Many things would naturally incline us to this; and it is a fault which would bear most ruinously upon our children, especially upon our sons. It is of great importance that they should discover in us no inconsistencies to lessen their confidence in our judgment, and no impatience and irritation at their miscarriages, to weaken their persuasion of our piety. While their faults should never be connived at, they should be met with such a spirit, as to convince them at once, that it is not the trouble they give us that disturbs our minds, but the sin they have committed against God. Absolute obedience should be insisted on. Nothing short of this should ever be allowed to answer. When we see the proud spirit rising, and threatening rebellion, let us take the Bible, and while

we show our children the awful guilt we should incur by suffering them to resist our authority with impunity, let us assure them that by the grace of God, we never will incur this guilt; that we will labor till our latest breath, to enforce upon them the reasonableness and the necessity of yielding an unreserved obedience to all God's commandments, of which, "Children obey your parents in all things," is one. I was struck a few days ago with what God said to Eli concerning his children.—See 1 Sam. ii. 27—30. It seems to me that no Christian parent can expect God to bless his children, unless he "honors" Him, by requiring of them obedience to all that he has commanded. And when they, ostensibly and unequivocally, fail of doing this, it should be treated as a great sin, with which God is especially displeased.

[Mrs. Huntington.]

From the New-York Observer and Chronicle.

"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."—Eph. v. 6.

Do people go from the Theatre right to Heaven?

A little group of children were gathered around their father, by the parlor fire, while he read aloud a paragraph in the newspaper. It was just fifteen years ago, and the topic was the burning of a Theatre! A gentleman who witnessed the terrific scene, and who had lost several friends among the seventy-five who perished in that memorable conflagration, was describing the dreadful facts of the case, in a letter to a friend which had been published, and which the father of the circle was reading and explaining to his interesting audience. Soon the narrative told of a young lady, whom that gentleman endeavored to rescue from the flames, when a dark volume of smoke rolled between them and separated him from the lovely object of his sympathy, whom he saw no more:—that volume became her shroud!

As soon as this catastrophe had employed the pen of the narrator, he abruptly exclaimed, with a too familiar use of the *highest name*, "O my lovely J——! but why do I grieve? she is now an angel in heaven; and if——here one of the children, who had been listening with wrapt attention to the recital, seemed much affected. Her father paused; others turned their attention to the sympathetic little sister, in whom, however, sensations of tenderness seemed yielding to those of surprise, when she disburdened her spirit and relieved the anxiety of all, by inquiring, "*Why pa! do people go right from the Theatre to Heaven?*" The effect of this interrogatory may be conceived. To the unsophisticated querist the thought seemed rather paradoxical!

In any real instance, we feel that it is not ours decisively to answer the question. But the question is properly unpersonal. It implicates the principle, mainly, that there is an awful incongruity between the Theatre and Heaven. Nor may we resolve the question into the simplicity of its author. It is the common and the immemorial conviction of the virtuous, that the stage is a system whose moral influence is at war with Heaven. Just in proportion as enlightened principled men have become acquainted with the Theatre, with the facts of its history—has their unanimous reprobation been awarded? What the vicious ap-

plaud is only condemnation. Such an incomparable person as Sir Matthew Hale, "in whom our British Themis gloried, with just cause," denounces the Theatre as a school of sin and the portal of perdition. He was neither *puritan*, *priest*, nor *partisan*; but one of the best judges in the case, the world ever saw;—the peerless glory of British jurisprudence, an observer of men, a philosopher of acts, and one whom specious error could seldom or ever mislead.

It is my own conviction, Messrs. Editors, that an *habituated attendant at the Theatre, cannot, without a general and special repentance, go to heaven at all*: and that, though "many there be" who scoff at the sentiment, it is one in which all real Christians are united.

PHILODEMUS.

SABBATH SCHOOLS.

A writer in the Recorder and Telegraph asks,—Why is the Western Sunday School Union accomplishing so much more than any other auxiliary of the Parent Society? The answer is already before the public; but I wish it might be repeated again and again, until they not only distinctly understand it, but until every Sunday School Union in the country shall derive from it that lesson of practical wisdom which it is capable of imparting. It is because they keep constantly in employ, men whose business it is to go from town to town, as Sabbath School Agents or Missionaries. Now why may not the Massachusetts Union become as efficient as the Western Union, by using the same means? True they have employed Agents, and have seen something of the good resulting from such a plan;—but how little has been done compared with what might have been done, had they been possessed of the requisite means.

But it is asked how can these means be obtained? I answer, by adopting the simple plan which the Western Union recommends to their Auxiliaries for this purpose. It is as follows:—Let there be a monthly collection in the several schools;—let every teacher contribute 6 1-4 cents, and every scholar 1 cent per month—(more if they please) and let the amount collected be appropriated to the object under consideration. Now let us see what amount of means this plan, if adopted generally, would furnish to the Massachusetts Sabbath School Union. In the last report of this Society, the number of teachers reported as belonging to the Union, was 397, and of scholars 6383. There were also 74 additional schools recognized as Auxiliaries, whose number of teachers and scholars is not given. But suppose the average to be 10 teachers and 100 scholars to a school, which is probably quite within bounds. Then here are 740 teachers, and 7,400 scholars to be added to the numbers already given, which makes a total of 1637 teachers, and 14,233 scholars. If then each teacher should contribute monthly 6 1-4 cents, the amount would be at the end of the year \$1227 75; and if each scholar should contribute one cent monthly, the amount at the end of the year would be \$1713 96. These sums added, make \$2941 71, the total contributed in the schools in one year. With what comparative ease might this sum be obtained; and what an amount of good it might accomplish, if expended in the way proposed. Compare this with what was done for the same object by this Society, during the last year. Ac-

according to the Treasurers annual report, only \$37 00 were paid for the employ of Agents; when by this simple expedient nearly \$3,000 would be put into the Society's hands for the same purpose. "A word to the wise is sufficient."

N. Y. S. T.

SUNDAY SCHOOLS.

Vernon Centre, Oneida co. Nov. 25, 1826.

To the Corresponding Secretary of the Western Union.

DEAR SIR—We esteem it a privilege, as well as a duty which we owe to our Union, to give you a brief statement of the success which has attended the Sabbath school in this place. We owe it in behalf of the rising generation, and for the promotion of the cause in which we are engaged, to state the blessing which has attended our exertions to augment the rising glory of Emmanuel, and of this heaven-born institution. It will be joyful to the friends of Zion, and to the patrons of the Sunday school concert, to hear that there are so many of our rising generation, who, while their parents are sleeping in the dust, will bloom as in the garden of the Lord, age after age, down to the end of time.

At the commencement of the school, there were only four teachers who were hopefully pious: Now, out of twenty-four, twenty three give evidence of a change of heart; nineteen of whom have made a public profession of religion. Only one remains as a heath in the desert, that knoweth not when good cometh.

The school is composed of one hundred and thirty-eight scholars, who attend regularly: and fifteen or twenty, who occasionally attend. Of the above number of scholars, there are seventy-one who have as we hope experienced a change of heart. Twenty-nine have openly espoused the cause of Christ, and upon them the eyes of the church are turned, for her future prosperity and welfare. Many have begun the song of hosanna to the son of David, who we fondly hope will stand before the throne of God, and sing the song of Moses and the Lamb, for ever.

Of late, God has visited our school with a refreshing from his presence. About twenty-eight, since the first of last September, have passed from death unto life, as we hope; and there are others who are still serious.

Since the commencement of the school, but one instance of mortality has taken place, either among the children or their parents.

Interesting and joyful have thus far been the results of the disinterested labours and exertions of our teachers and superintendents. Our present superintendent, about eighteen months since, was in the bonds of iniquity. Being one of the directors, he was called upon to take charge of a bible class; but finding himself incompetent to promote that which he at heart would fain destroy, gave up his class and left the school. He was soon apprehended by the spirit of God, slain by the law, and made alive to God, through Christ.

O, how lovely, how promising and successful, are the efforts now in operation for the advancement of an institution whose combined forces bid defiance to all opposition, as an army with banners. How infinitely important and animating is it, therefore, to all the friends of Zion, to engage

heart and soul in a work, the object of which is no less than to roll back the powers of darkness, and to welcome in a new and heavenly era, with all its millennial glory, to our future posterity. O, how will the increase of the church militant rise up and call us blessed, until the church below and that above unite, and raise their voices and strike their lyres to the praise of Him, who when on earth said—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

BOSTON MONTHLY CONCERT.

I have just returned from the Monthly Concert at Park-street. It will be impossible for me to give you more than a faint outline of the exercises of the evening. They were intensely interesting. In the absence of Mr. Evarts, extracts from correspondence were read by the Rev. Mr. Anderson, Assistant Secretary of the Board.

A letter from Mr. Goodell, dated Beyroot, July 25, states that the Missionaries have scarcely a quiet day, so great is the excitement produced by their labours. Another Armenian Priest had come from a distance to see and join himself to the Missionaries. Two Bishops and several Priests are now with them. They were in great uncertainty respecting the convert Assaad, being apprehensive that he had suffered martyrdom. If he were yet alive, they had strong expectations of his speedy release, as the Patriarch had declared himself weary of inflicting punishment upon him,—since all that he could do only made him the more obstinate in his heresy, and he was now nearly dying with stripes. The number who read the Scriptures with the Missionaries increases. The sacred volume is now read daily in ten or twelve different languages, and prayers are offered in nearly as many. A Catholic Bishop had sent his deacon four times to talk with a priest and persuade him to return to his former faith; but the consequence was, that the deacon was persuaded to renounce the Catholic religion and embrace that of Assaad. A man had remarked to the missionaries, that for a thousand years there had been no such spirit of inquiry about religion in Syria, as at present. The priests were enraged to the highest degree, and in every possible way exhibited their malice. Mr. Goodell remarks, that changing religious opinions has long been common among the people, and little has been thought of it; but now when men begin to be truly religious, it awakens the highest rage. Part of a letter was read from Jacob Assaad, brother of the man before mentioned, a lad of about 13 years of age.—He entered the family of Mr. Goodell in March last, and appears to have decidedly embraced the true religion. The letter is written in a very animated style, and is a very remarkable production for such a lad. It gives an account of his former sentiments and practice. Once, in confessing to his priest, he stated that on Wednesday he had eaten a small piece of cheese: the priest said it was a great sin, and made him pray every night to the saints, and kiss the ground forty times a day for five months. At the end of the time he told the priest that he had complied with the order, who said "Very well, now you are a Christian." Another priest made him do penance for having eaten a piece of meat, which the priest said was a dread-

ful sin. Soon after he commenced reading the Bible, he perceived the deception of the priests, and did not hesitate to tell one of those who had made him do penance, that his teaching was all a lie.—I cannot give a full description of this remarkable letter, but presume it will appear in the *Missionary Herald* for January.

The Rev. Mr. Green of Union Church remarked, that in the intelligence from Palestine, there was much to excite gratitude, and to make it certain that God is with his servants. An impression seems especially to have been made upon the priests; and who knows that among those who are listening to the gospel, there may not be some Luther or Knox. When Lotlier commenced his efforts they were small, and the effect confined to a little circle. But the spark which had been struck, spread from one individual to another, and one village to another, until kingdoms had been enlightened. Jesus who kindled that flame is the same now. His arm is as mighty—his truth as omnipotent. Let us not then, said Mr. Green, be discouraged, if the Sun of Righteousness is a little longer in rising than we could wish. Christ intends that his servants shall have something to do. He could say, if it pleased him, "Let there be light," and light would burst around the globe; but he carries on his cause in the manner which will do the most good to his people. There are two grand considerations to be borne in mind, when we inquire whether pure religion shall continue gloriously to spread among the nations—The first is, *the death of Jesus Christ*; the second, *the promises of God*. Let the Christian stand on Calvary, and with the promises in his hands, doubt if he can, whether every knee shall bow to God.

Mr. Anderson cited the substance of the principal Missionary intelligence which had been communicated at this concert during the past year.—That from Bombay had never been more pleasing, and never more painful. At the meeting in March a letter was read from the "life-giving pen of Hall," containing an account of the ten years Missionary labor at that station, and the cheering prospects of success. But just as the hopes of the Mission were brightening, a cloud arose, and in September during the meeting, letters were bro't which informed that Mr. Hall was dead. From Ceylon it had been stated that the Missionary Church there embraced *ninety native members*, comprising many intelligent minds, and several already useful preachers of the gospel to their countrymen. We had also learned that the impediments in the way of raising the female character had very much diminished; and that the *caste*, which had been valued above all price, inducing men to despise knowledge, had lost its power over many minds and been thrown aside. From Palestine we had been made to weep by the death of Mr. Fisk. The recent intelligence, tho' exhibiting the Missionaries as in an arduous struggle, gave very cheering prospects. From the Cherokees the evidences of good had been, during the year, more substantial and decisive than ever before. The Sandwich Islands had occupied more of our attention than any other mission. From these in past years the intelligence had been cheering. We expected much, but our expectations had been more than answered. We had been informed that nine chiefs, embodying a great

proportion of the influence in the islands, had become members of the church; that twelve meeting houses had been erected, one capable of containing four thousand persons, the materials of which were brought from the mountains upon the shoulders of 2,200 men moving in one procession. We had heard of sixteen religious meetings upon one island on one Sabbath: of revivals upon three islands; of 20,000 persons in a course of instruction, 12,000 able to read the Scriptures, and 2,000 maintaining regular family prayer. We had been told of the intemperate Karaimoku reformed—of the cruel Kaahumanu subdued, humble and benevolent—of Kapiolani emancipated from her intemperance—of the people of Lahaina who had once been thieves, becoming so honest, that property, however much exposed was perfectly secure—of Kaavarooa, whose inhabitants, reformed from the most debasing vices, had in the midst of their extreme poverty, united themselves in a Missionary Society, and raised \$50 for the support of their teacher, a sum greater than is raised in most of our county towns for Missionary purposes. We had heard from the printing presses at Malta, Bombay and the Sandwich Islands; that during the year last reported, more than *three and a half millions* of pages had been printed (nearly half as many as all before) and were circulating among hundreds of thousands who had before been ignorant of the way of life.—Mr. Anderson remarked, 1. That the success of the past year had greatly surpassed our expectations. 2. If the Missions of the Board go on for three years to come as for three years past, great things will be seen. If we look for the success of their operations, it has been chiefly within the last three years. Their success has increased in geometrical proportion, and why may it not be so in time to come?

Rev. Dr. Beecher of Hanover church, then rose and expressed himself in substance as follows: Success has attended the operations of the American Board at all their stations; a success on the whole constant and generally great. There is something in the operations of the Board analogous to those of nature: they are silent, unostentatious, but *we see the results*. These results come to us not in declamation and speeches of native converts only, but in matter of fact argument. It is a success which settles the question *for the world*. At first Missionary efforts were looked upon with disdain, but every where they have been prospered. All the posts we have taken in the kingdom of the enemy, have been maintained—he has not driven us back from one of them. These posts were not chosen because they were easily occupied; some of them were peculiarly difficult, and what hinders that we should go on occupying post after post, until the whole dominion of the enemy is in our hands? Brethren, said Dr. B., it is the last time, it is the dispensation of the Holy Spirit. God has risen from his throne, and we may as well suppose that he will permit death to depopulate this nation, as to suppose that he will permit any thing to stop the progress of his kingdom on earth. True, we have to contend with obstacles, perhaps to suffer martyrdom: "But so much the better; the better for the martyr, because for him 'to live is Christ and to die is gain'—the better for the cause, for the blood of martyrs has not lost its efficacy. *If they would help us, let them persecute.*" We may calculate in

time to come, on rapid success. Glorious things are spoken concerning Zion. Hitherto the church has been on the defensive: now the order has come down from above, to the combined hosts of God in England, Germany and America, "Onward to the attack." But we have other results, which do not come across the water. What a feast have we here every month; and how has it appeared all around us, that he that watereth, shall himself be watered? We have results among us, which have come down from heaven. The blessing has gone to many families in the midst of us, and his hand is not weary, but is stretched out still.*—*N. Y. Obs.*

* Within the last two weeks the revival which pervades our churches has evidently made important progress. Christians abroad who pray for Boston, need not fear that they pray in vain.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 16, 1826.

THE PRESIDENT'S MESSAGE

To both Houses of Congress, Dec. 5th.

After a general allusion to the numerous circumstances calling for renewed and humble gratitude to the Fountain of all Good, which arise from plenteous harvests, flourishing manufactures, increasing resources, and peaceful political intercourse with other nations, the President remarks:—"The purpose of this communication will be, to present to your view the general aspect of our public affairs at this moment, and the measures which have been taken to carry into effect the intentions of the Legislature as signified by the laws heretofore enacted.

"Our commercial relations with France, are, under the regulations of the Convention of June 1822, in a state of progressive improvement; and on the 1st of October next, unless previous notice of six months be given to the contrary, all discriminating duties upon the productions and manufactures of the two countries in each other's ports, will cease.

"During the last session of Congress, Treaties of Amity, Navigation, and Commerce were negotiated and signed at Washington, with the Governments of Denmark, and the Federation of Central America. Subsequently, ratifications of these Treaties have been exchanged. They are based upon principles of equality and reciprocity in their broadest and most liberal extent. With the European powers, in general no change in the previously subsisting relations of friendly intercourse has taken place.

"With Great Britain, negotiations of the highest importance have long been pending, and with regard to commercial interests in particular, it has been hitherto impracticable to effect an adjustment satisfactory to both parties. By a late Order in Council, American vessels are excluded from all the British Colonial possessions, except those in our immediate vicinity; and in answer to the expostulations of our Minister to this unexpected measure, he is told that the trade of the colonies is exclusively the property of the mother country, and that the British Government wholly decline negotiating thereupon. Of course there is no alternative left us, but to interdict wholly or to regu-

late the trade on their part, as Congress shall think most conducive to our interests. The settlement of our Northwestern and Northeastern boundaries involves important interests, but such propositions of compromise have passed between the two Governments, as it is hoped will prove satisfactory. With the new American Republics, our intercourse continues perfectly friendly, and our commerce with them is in a state of mutual improvement. A Treaty of Amity, Navigation, and Commerce, has, during the last summer, been concluded with the Government of Mexico, which will be laid before the Senate for their advice with respect to its ratification. The prospects of the revenue are not so prosperous as they were the last year. This is attributable in part to the severe shock which has been felt by the commercial and manufacturing interests of Great Britain, and the recoil we have experienced in consequence—partly also to the flourishing state of our domestic manufactures. But it is gratifying to learn that the deficiency in the revenue has not prevented the application of more than eleven millions, during the present year, towards the discharge of the principal and interest of the national debt—that the expenses of the year will be less than the receipts by more than a million, and that on the 1st of January 1827, there will be a balance in the treasury of about six millions and a half. The revenue for the current year is estimated at twenty-five millions and a half. At the 1st of January next, the public debt will be short of seventy-four millions. The report of the Board of Engineers upon the survey of the country between the tide waters of the Potomac, the Ohio, and Lake Erie—a report of the Board of Officers of the Army and Militia upon a complete system of Cavalry Tactics for the Cavalry in the United States' service, are ready to be presented to Congress. The organization of the army has undergone no change since its reduction to the present Peace Establishment in 1821. Our navy consists of twelve line-of-battle ships, twenty frigates, and sloops of war in proportion. A Report from the Postmaster General presents a highly satisfactory account of the administration of that department. The excess of receipts over the expenditures of the year has become nearly eighty thousand dollars. During the same period, seven hundred and fourteen new Post Offices have been established—contracts for additional transportation of the mail, for about two hundred and sixty thousand miles in stages, and seventy thousand miles on horseback, annually, have been made, and the increase of revenue, as well as augmentation of transportation by mail, in the last three years, is more than equal to the whole amount of receipts and mail conveyance at the commencement of the present century.

SABBATH SCHOOL CONCERT.

The monthly Concert for Prayer, which is usually attended with great punctuality by the teachers of the Sabbath School in this city, was rendered peculiarly solemn the present week, by the sudden death of one of their number, and also one of the Sabbath School children. Miss Tomlinson, whose death is mentioned in another place was instructing her class on the Sab-

bath of last week, and pointing their thoughts to heaven. Before the close of the week she was summoned to render an account of her stewardship. And on the last Sabbath morning, while the school was assembled in their place, the bell was tolling her funeral knell. As her death was thought to be occasioned by the small-pox, the members of the school were not permitted to pay the last sad tribute, as they otherwise would have done. Let Sabbath school Teachers be admonished to work while the day lasts.

WILLIAMS' COLLEGE.

We rejoice at the prosperity of this Institution from whence so much piety and talent has emanated. Twenty-five thousand dollars has been raised by subscription for the purpose of erecting a chapel, and the endowment of a new Professorship.

Subscriptions for this benevolent object have been obtained as follows:

New-York	\$7,062
Boston	4,025
Troy	1,430
Albany	1,130
Newark, N. J.	1,008
Northampton & Hadley, about	1,000
A gentleman in Newburyport	1,000
Williamstown and vicinity	8,345
Total	\$25,000

SERAMPORE COLLEGE.

Extract of a letter from Samuel Hope, Esq: of Liverpool, (England) to the Editor of the Religious Intelligencer, dated Oct. 31, 1826.

"Dr. Marshman has just returned from Copenhagen, and is now at my house. He informs me that his reception at the Court of Denmark has been most gratifying, and that he has fully and most satisfactorily accomplished the object of his mission, which was to obtain a Royal Charter of Incorporation for the College premises at Serampore. The College will now possess the power of conferring literary and honorary degrees, and the property is immutably secured for the objects contemplated by its establishment. As the civil government is entirely excluded from all influence and control in the appointment of Professors or Officers and in the conferring of degrees, the latter does not carry civil privileges along with it, and in this respect is an exception to the law of Denmark, but in all others, it is entitled to every privilege belonging to Universities in (Denmark) the mother country.

"I think it not improbable the Dr. (who seems to have a great wish to see the most active of your friends to Missions) may pay you a visit for that purpose, in January: but this is uncertain, and if he should, it will be a very transient visit; for he is ever on the wing, and one of the most active, intelligent men I have ever met with, and certainly one of the ablest men of business I have known, either in the character of a Minister, Missionary, or even layman.

"A letter, dated Calcutta, April 10, received three days since, from Mrs. Ward, daughter of our late most estimable friend Mr. Ward of Serampore, states that Mr. and Mrs. Judson and their child 14 months old, were all well, and were expected either to follow Dr. Price immediately to Calcutta, to purchase the necessaries of life, of which they were then miserably destitute; or, what was not improbable, they would remove the Mission altogether to one of the newly conquered provinces, for the purpose of obtaining the protection of the British government."

On Thursday of last week, the Rev. Cyrus Maxon was ordained and installed by the Presbytery of New-York, as pastor of the church and congregation in Cedar-street, New-York. The Rev. Dr. McAuley preached the sermon from 2 Cor. iv. 5.

NATIONAL PREACHER.

The sixth number of this excellent work contains two short sermons in the same connexion, from Rom. viii. 34. *Who is he that condemneth? it is Christ that died; yea, rather that is risen again; who is even at the right hand of God; who also maketh intercession for us;*—By Wm. B. Sprague, A. M. of West Springfield, Mass.

It is the object of these discourses, *To consider the several parts of the Mediatorial work of Christ, as exhibited in the text; and their influence in securing the final triumph of the Christian.*

We have room only for a few extracts. We select the concluding reflections as a specimen of the whole.

We learn from this subject, *the dignity of the Christian character.*

This is the grand distinction in comparison with which every other fades into insignificance. You may be rich in this world's goods; but wealth is perishable, and in one hour of unsuccessful enterprise, your property may all be given to the winds. You may be loaded with this world's honors; but human applause is capricious and uncertain; and what will become of the laurels of earthly greatness, when your head is laid in the dust? But the dignity of the Christian depends on none of these frivolous and artificial distinctions. It depends on nothing short of his union to the Son of God; a union which is formed by the influence of the Holy Spirit, and which secures to him an interest in the incorruptible glories of Christ's mediation. He belongs to that redeemed family, which is to act so distinguished a part on the theatre of heaven; and the ages of eternity will only contribute to brighten his crown, and to enhance for ever the glory of his exaltation. But how different, how very different is the opinion, which is formed of the Christian by the children of the world. By some he is regarded as a miserable enthusiast; by others, as buried in austerity and gloom. His noble birth, his distinguished friends, his high destination, are all overlooked or forgotten. But take heed, ye who pride yourselves upon the distinctions of life, lest the day should come, when he will appear in triumph, and you in dishonor. In that cottage where poverty and distress reside, and which you might think yourself dishonored to enter, there lives a candidate for all the honors of the New Jerusalem. There is the joy of contentment even now; and in the hour of death, there will be the triumph of faith; and after that there will be an exceeding and eternal weight of glory. You may despise him, and shrink from his society, but angels will rejoice in it. Jesus the Mediator will own him as one of his ransomed people, and place upon his head the crown of life. But to what honor can you look forward, who build all your hopes upon the world? To the honor of a name which will perish as soon as your body is hidden in the tomb; to the honor of a decorated coffin, a splendid funeral, a towering monument—it may be, a lying epitaph—which will tell the passing stranger of virtues which were never yours. And is this all? Teach us, great God, the meanness of worldly glory, and help us to aspire to the exalted dignity of the Christian!

The subject teaches the Christian a lesson of *humility*.

Who art thou, disciple of Christ, that thou shouldst be an heir to such a glorious inheritance? What hast thou done to entitle thee to the high privileges of a child of God? Thou art a creature of yesterday—a worm of the dust; and till lately thou wert a child of wrath, and a rebel against Jehovah. And such thou wouldst always have been had it not been for the power of redeeming grace. Yes, Christian, He who *brought you up out of the horrible pit and miry clay, and set your feet upon a rock, and established your goings, and hath put a new song in your mouth, and hath sustained and shielded you ever since by the arm of his power,—he is your covenant God and Redeemer. Wherefore, when you praise Him, forget not to abase yourself.* When you have the brightest view of the riches of divine grace in your redemption;—when faith mounts up nearest to the Redeemer's throne, and dwells with most intense delight upon his glories, and anticipates with firmest assurance, a residence in his kingdom—then does it become you to bend with deepest humility in token of your unworthiness; and if you ever mingle your voice with the voices of the redeemed, you will not more certainly ascribe *blessing, and honor, and thanksgiving to the Lamb that was slain*; than you will add, *Not unto us, not unto us, but unto thy name O Lord, be all the glory.*

Revivals.

REVIVAL IN GLASTENBURY.

The following detailed account of the late revival in Glastenbury, is communicated for the Connecticut Observer, by the Rev. Samuel Griswold.

Nearly a year before the revival became apparent in this place, several members of the church feeling a deep interest on the subject, appointed a church prayer meeting to be attended once in two weeks, the special object of which was to pray for a revival.

In the fore part of December last, I received an application from the Society, to supply their pulpit, and commenced preaching here on Sabbath, Dec. 11th, the Rev. Mr. Burge having preached his farewell discourse one week previous.

A course of visiting from house to house was immediately adopted, for the purpose of conversing both with those who had professed religion and those who had not. And while the former were urged to a faithful discharge of christian duties, and especially to the duty of praying for a revival; the latter were urged to the immediate duty of exercising repentance towards God, and faith on the Lord Jesus Christ.

The church prayer meeting which had been continued, became a weekly, stated meeting, and is still continued; and in three or four weeks, meetings were appointed for preaching on Wednesday and Friday evenings, which still remain stated meetings. Other weekly meetings were afterwards appointed.

Personal conversation apparently had much more effect than public preaching, in awakening the first subjects of the work. The first case of hopeful conversion was on Dec. 18th. And from that time the excitement of feeling gradually increased in the church and among the unregener-

ate. About ten expressed hope during December, and about the same number in January. During February and March the work was more powerful than at any other period. Friday, the 10th of March was observed, by the church and all others who desired to unite with them, as a day of special fasting and prayer. The public meeting was well attended, and it was a solemn, precious season. And it is worthy of notice, that on the Monday and Tuesday next following, there were ten persons, (five on each day,) who indulged the hope that their peace was made with God.

At the close of March, about 80 had expressed hope in Christ. And after that time the work progressed steadily, but cases of conviction and conversion were less frequent than in the two preceding months.

During the revival, a committee of several brethren were chosen by the church, to visit, *by two and two*, all the families belonging to the Society. These visits were thought to exert a very happy influence both on the committee and those who were visited.

The enquiry meetings, which were commenced in January, and continued weekly for more than seven months, were greatly blessed in promoting the work. These were accompanied by prayer meetings, held when convenient in a separate apartment of the same house.

More than 120 have expressed their hope, that they have savingly shared in the grace of God, during this revival. And concerning most of them it may be said, that they have not as yet given any decisive evidence that their hopes were built on a false foundation.

In a few months after the revival commenced here, it began to spread into some of the neighboring towns. The church in Wethersfield soon began to feel a new excitement to prayer. And one of the leading members of that church, who spent a few weeks in the revival here, and whose exertions were much blessed in advancing the work, was present at the church fast, in March, mentioned above, and after addressing the meeting, he very earnestly requested christians to pray for a revival in that place. It proved to be a word in season, for a fervent spirit of persevering prayer was immediately excited among the professors and converts in behalf of that people; and in the closet, around the family altar, and at public meetings, their case was constantly spread before God; and in the latter part of April the revival commenced in Wethersfield.

After this a deep interest was felt in this place, for East-Hartford: and solemnity and seriousness prevailed to some degree in the south western part of that town joining this. On Tuesday, the 27th of June, a *Union* meeting was attended in that part of the town, by many both from East-Hartford and Glastenbury. This meeting was solemn, and appeared to produce effect. And in two weeks another meeting was attended, which was more full and solemn than the first. The revival had already begun, and several had indulged hope. After this the meeting was continued weekly for some time, and appeared to exert a powerful influence on the revival in both places. One or more preachers were generally present to assist the Rev. Mr. Fairchild in these meetings,—a sermon was preached, and addresses were also sometimes made.

The revival has spread extensively, both in Wethersfield and East-Hartford; but the account here given was not designed to extend any farther than its connection with the revival in this place.

The first accession to the church since the work commenced, was on Sabbath the 18th of June. In the morning, sermon from Psalm cxxvi. 3: "The Lord hath done great things for us, whereof we are glad." In the afternoon, which was devoted to the admission of the candidates and the administration of the Lord's Supper, the Rev. Mr. Tenney, of Wethersfield, was present and officiated, and admitted fifty-nine persons, (two of them by letter,) to the church. To commence the exercises, the church and candidates united in singing from the "Village Hymns,"

"Brethren beloved for Jesus' sake."

This was intended as a welcome to christian friends, who were present from other parishes, to participate in the joys of the day.

The candidates next took their stand as they were called by name. Two aged men stood first and near the pulpit. The others much in the order of age, except the singers, who occupied the centre of the broad aisle. The singers, standing in the broad aisle, then sung:

"Hearts of stone, relent, relent."

The candidates were then admitted to the church, and addresses were made by Mr. T. to them, to the church, and to all those "who pass by." And the church, to welcome the new members, all arose and sung standing:

"Welcome, ye hopeful heirs of heaven."

The church thus enlarged sat down, together with many christian friends from other parishes, around the table of our common Lord, and received the symbols of his dying love. After supper, they all arose and sung standing:

"Sinners, will you scorn the message."

The house was filled, and it was a day of peculiar solemnity and interest. Christians were refreshed and strengthened; the work received a new impulse; and two persons, during the afternoon's exercises, received impressions which they trust have terminated in their conversion to God. They have both since united with the church.

On Sabbath, November 19th, another accession was made to the church. The Rev. Mr. Tenney preached in the morning, from Psalm lxvi. 10: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." And in the afternoon he admitted twenty-four persons (one other candidate was absent through ill health,) to the church. The exercises and scenes of this day also were refreshing and interesting to the people of God in this place.

It is expected that a considerable number more, who were subjects of the revival, will yet make a profession of their faith in Christ.

Many of the younger subjects of this work of grace, either have been, or are still connected with the Sabbath School.

In this revival, many professors have received much light and comfort and spiritual strength; some of the elder brethren in the church have begun for the first time to perform duties which they had for years neglected; and a great addition has been made to the number of those who take an active part in the religious conference and prayer

meeting. God has in a peculiar manner illustrated his covenant faithfulness to that promise which is to his professing people and to their children. Nor has he wholly forgotten them that were afar off. Several, who continued for months to feel an opposition to the revival, were at length suddenly convicted of their awful guilt; and brought to bow in sweet submission to God, under the subduing power of his sovereign mercy.

In view of these manifestations of divine mercy we are led to exclaim, "What hath God wrought!"

What signs and wonders we have often seen
Wrought by the power of God, and through his grace!
For we have seen the daring foe of God
Tremble and groan, and bow himself to Christ,
When once the Spirit's sword had pierced his heart,—
And we have seen, when the first ray of hope
Amidst the storm, burst through the clouds of wrath,
And beam'd upon the sinner's sadden'd face,
And lighted up the smile of heavenly joy;
Or when submission rais'd her tearful eye
And on the cloud beheld the bow of hope
And felt the storm would cease and heaven appear.

We learn from the Recorder & Telegraph, that there is an unusual attention to religion in Groton, Mass.—a place of peculiar interest to the Christian community at the present time. Weekly meetings for inquiry have been held for several weeks past, and have been fully attended. As the first fruits of this revival, a new orthodox church, consisting of thirty members, an equal number of each sex, was organized the last week. Introductory prayer by the Rev. Mr. Putnam of Fitchburg; Sermon by the Rev. Dr. Church of Pelham, N. H.; Consecrating prayer by the Rev. Mr. Palmer of Townsend; Fellowship of the churches, by the Rev. Mr. Edwards of Andover; Concluding prayer by the Rev. Mr. Tolman of Dunstable. To those who know the situation of this people, the organization of this church will be deemed peculiarly auspicious; and we hope many will pray for its increase and its moral power. The little band immediately proceeded to give Mr. J. Todd, of the Theological Seminary, Andover, a unanimous call to become their Pastor. More need not be said, and less cannot, than that the standard of truth seems about to be planted here by the hand of God, and has most evidently been lifted up by the Spirit, when the enemy came in like a flood.

WARE, MASS.—We learn from a correspondent, that a very interesting revival of religion has for several weeks been enjoyed, in the original religious society in Ware, under the pastoral care of the Rev. Augustus B. Reed. About fifty have hopefully been born of the Spirit, and many are now anxiously inquiring what they shall do to be saved. The work appears at present to be increasing.—ib.

REVIVAL IN RICHMOND AND WASHINGTON.

A letter to a gentleman in Boston, from his friend in Richmond, dated Nov. 23, 1826, says:—

"I find my friends here enjoying the outpouring of the Holy Spirit. Every denomination, except the Episcopal, is revived. Several hundred have already been added to the different churches, among which the Methodist stands first.—New cases are daily occurring, and Christians appear to be much engaged.

"The work in Washington City, was progressing, when I left, but slowly. About thirty-five have been added to Presbyterian churches there during the summer. Many are anxious."—*ib.*

ONEIDA EVANGELICAL ASSOCIATION.

From the Western Recorder, we learn that an association has been organized in Utica, to maintain evangelists, who shall visit the churches, and endeavor to inspire the weak, confirm the strong, and afford assistance where revivals may render the duties too laborious for resident ministers. Nearly enough has been already contributed for the annual support of one evangelist; and it is understood, that as soon as the fund is complete, the association intend to offer the office to Rev. C. G. Finney; a gentleman who is peculiarly qualified for the station, by the ardor of his zeal, and the fervor of his piety.

As the laborers in this vineyard are to be employed in any place, where their services shall be required, the object of the association is one of the most disinterested kind; and with the blessing of Providence, promises to effect much good in the Redeemer's kingdom. The number of evangelists which the association shall be able to send forth, must depend on the efforts of Christians; and as evangelical associations cannot, from the magnitude of the required funds, be numerous, we would suggest to neighboring, and even distant brethren, the propriety of organizing auxiliary societies, as a systematic and efficient means of aiding the great object in view—an object, which, although perhaps new in our country, will probably become a powerful coadjutor among the favored instruments of benevolence, that bless the age in which we live.

The Society is called the Oneida Evangelical Association, and the following are the officers for the first year:—

A. B. Johnson, President. *Abraham Varick*, *George Huntington*, *C. C. Brodhead*, *Apollos Cooper*, Vice Presidents. *Samuel Stocking*, Treasurer. *Asahel Seward*, Secretary.

PERSECUTION OF PROTESTANTS IN FRANCE.

It is well known that within the last two years numerous conversions from the Catholic to the Protestant religion have taken place at Lyons and the neighboring villages in France. It is estimated that within this period about 1200 persons have embraced the Religion of the Reformation. In compliance with the wishes of the new converts, the Protestant pastors at Lyons, not long since, asked and obtained permission to establish a regular service at Consorce, one of the villages where this remarkable excitement was most strongly felt. But they were not allowed long to enjoy this liberty. On the 10th of September last, the Mayor of Lyons issued a formal decree, prohibiting the Protestants from assembling for public worship. They appealed from his decision to the minister of the Interior; but it is supposed they will be under the necessity of applying to the King in Council, before they will obtain protection against the intolerance of their Catholic neighbors. The following account of the circumstances which led to the decree of the Mayor, we translate from the Paris Journal of Commerce for the 10th of October.—*N. Y. Obs. & Chronicle.*

The minister of Consorce was in the pulpit, and had commenced his discourse, when he was interrupted by a man who demanded of him by what authority he taught these people another doctrine than that of the Roman Catholic Church, out of which there was no salvation. The pastor, M. Claparede, answered him, that they were assembled for religious worship, and that was not the place for disputing; but that if he desired to know the grounds of his faith, he was ready to explain them to him at home, and named his residence. The stranger, instead of being pacified, renewed his demand, which induced Mr. Claparede to observe to him that he violated the law which forbids the disturbance of public worship; and as this remark produced no effect, the people near the disturber requested him, and on his refusal obliged him to leave the house. The service ended, the pastor went to the Mayor to make his complaint; but what was his surprise when he was told that a complaint had been entered against himself and his parishioners, by a person who pretended that he had been ill-treated in a place of Protestant worship. Upon this declaration of a person who did not make his appearance to support it, the Mayor had decreed that *the assemblies for Protestant worship should be suspended!* The prefect was not opposed to this strange decision, and the consistory of Lyons have, in consequence, addressed a petition to the Minister of the Interior, to obtain the re-establishment of religious worship at St. Consorce. We believe that a further step will be necessary; and Mons. Isambert intimates, in his letter to the Editor of the Archives of Christianity, that it may become expedient to present a request to the King in Council, for authority to prosecute the Mayor. We hope, however, that the negligence of the ministry will not compel the Consistory to take this step."

AMERICAN COLONIZATION SOCIETY.

General Lafayette in a letter to G. W. P. Custis, Esq. of Washington city, thus cordially commends the object and management of the American Colonization Society:—

"I thank you for the pleasant information you give me respecting our Liberia settlement. It is founded on the most philanthropic and disinterested principles, nobly conducted, and congenial, I know it is, to the feelings of the universality of the people throughout the United States. The greatest difficulty is to find sufficient means of transportation over the Atlantic. It is also very desirable that the Africans might be instructed with the means to become useful to themselves and to the community by the time they arrive there. What have you done with your plan of one day redeeming self-labor in the week, of which you spoke to me before we parted? Present my affectionate regards to our good friend Mr. Gurley. I will be happy to hear from him. He ought to accompany you."

UNIVERSALISM AT THE HOUR OF DEATH.

Mr. Cary M. Keith, whose funeral was attended at Charleston, S. C. on the 11th of September, resided formerly at South Bridgewater, Ms. "where," says a correspondent, "I became personally acquainted with him. He was a young man of fine talents, good education,—much beloved and pre-

possessing in his address—but a Universalist in sentiment. He often boasted himself in that doctrine and was not to be shaken by human arguments or reasonings, but asserted, frequently, his readiness to have his faith brought to the test of the death-bed. In the fall of 1819, he removed to Charleston, S. C.—placed himself under Unitarian preaching, lived secure, careless, and full of his pretended confidence in his Universal or Unitarian views—much beloved and respected by all who knew him, till Sept. 1824, when he was seized with a malignant fever which soon reminded him of the approach of the King of Terrors, when horror filled his soul.

In this situation he did not call for his Universal friends or his Unitarian preachers—but requested Dr. Palmer to be called in (whom before he had despised.) Dr. P. came and continued visiting him so long as he was able to speak or hear. He confessed his former wickedness in cavilling about religion—acknowledged his insincerity and his false security in his boasted Universalism—and cried aloud for pardon. And there is good evidence to believe he found pardon through Christ and sanctification by the Holy Spirit, and died rejoicing in God and the truth he before despised; to the great consolation of his Christian friends, but confusion and dismay of his Universal and Unitarian associates. Oh that they were wise, and understood, and would consider their latter end. His funeral sermon was preached by the clergyman above named.—*Rec. & Tel.*

LYING.

Am. Lit. & T. Gazette, in noticing Mrs. Opie's Illustrations of Lying, has the following remarks, which we recommend to the attention of parents.

"There is one class of lies, which we are a little surprised did not attract a larger share of Mrs. Opie's attention—*lies told by parents to children*. We believe that the slight regard in which strict truth is held among mankind, is principally owing to the lies which are told to children by their parents during the few first years of their lives. Then is the time that permanent impressions may be as well made as at any later period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence for lying, and whip their children if they detect them in it, yet make no scruple of telling and acting to them the most atrocious falsehoods. There are few persons who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many, the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their amusements, cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If a child is to take physic, the mother tells him she has something good for him to drink; if recalcitrant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him, and a thousand things of the same kind, each of which may deceive once, and answer the present purpose, but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to per-

form. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, or a walk, or something else which will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, and even when inadvertently made. For the child's moral habit is of infinitely more consequence, than any such inconvenience can be to a parent.

We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet after having pursued such a course of deception for the two or three first years of life, if the parent then finds his child is trying to deceive him, and will tell a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nourishing from the first. Children soon learn to know when they are deceived, and learn to deceive others. They are not deceived many times in the same way; and the most comfortable method in the end, as well as the most conformable to the precepts of morality and religion, is, never to deviate in the slightest degree, from the strict truth in our intercourse with them."

MR. WOLFF.—This convert to Christianity is most indefatigable in his exertions among the Jews of Persia, and wherever he goes, he is received with much readiness; and the effect of his instructions and arguments on the minds of his countrymen is surprising. Either the disposition of the Jews towards Christians has very much softened within fifty years, or this Mr. Wolff possesses most extraordinary powers. When he encounters their Rabbins, they seem to give up their incredulity so far as to receive and read the New Testament eagerly.—*Baptist Reg.*

Obituary.

DIED.—In this city, on the 6th inst. Henry Hotchkiss, son of Mr. Wyllis Hotchkiss, aged 10 years. He was brother to E. H. Hotchkiss, one of the Sabbath School children, who died last June, aged 13, and the last of six children. Henry, too, belonged to the Sabbath School, and his afflicted mother, bereft, in the absence of the father, of her last earthly hope, has consolation in their deaths which the world can neither give nor take away.

On Saturday last, Miss Lucinda Tomlinson, formerly of Derby, aged 32.

At Hamden, on the 7th inst. Mr. Alvin Bradley, aged 50. Mr. Bradley was a very respectable and valuable member of society, and his death is peculiarly afflicting and solemn. He rode from home in the afternoon of the day in perfect health, to transact business in the west part of the town, and being near when some workmen on the canal were blasting rocks. On notice being given that there was to be a discharge, Mr. B. ran to a shed about ten rods distant from the rock, and stood by his horse to keep him from being frightened. A part of the rock which was supposed to weigh about 700 pounds, was directed as a fatal messenger to fall through the roof of the shed, and terminated his life in an instant. Verily there is but a step between us and death.

Poetry.

From the United States Literary Gazette.

BE HUMBLE.

TRIUMPH not, frail man; thou art
Too weak a thing to boast;
Thou hast a sad and foolish heart,
Misdeeds are all thou dost.
Thou seem'st most proud of thine offence,—
Thou sinn'st e'en where thou want'st pretence.

Triumph not, though nothing warns
Of vigor waning fast;
Remember roses fade, but thorns
Survive the wintry blast.
A pleasant morn, a sultry noon,
Foretell the tempest rising soon.

Triumph not, though fortune sends
The riches of the mine;
If then thou countest many friends,
It is good luck of thine.
But triumph not, that gold may go,
And friends will fly in hour of wo.

But triumph, if thy soul feels firm
In faith, and leans on God;
If wo bid's flourish love's warm germ,
And thou can'st kiss the rod:
Then triumph, man, for this alone
Is cause for an exulting tone.

J.

AMERICAN SUNDAY SCHOOL UNION.

The Committee of Publication announce in the last Magazine,—That they have made such arrangements, as will, in future, ensure the speedy execution of all orders upon the General Depository, for books on the Society's catalogue. They have been fully aware of the inconvenience which has in some instances resulted from delays absolutely unavoidable, and have used every practicable exertion to remedy an evil which they daily and hourly felt, and deeply deplored.

After stating a number of difficulties which have tended to obstruct their extensive plans, they add—

The plain truth of the whole is, that we have all been deceived in the expectations we had formed of the growth of the noble system for which we have labored. We had calculated only upon ordinary results from extraordinary exertions. We had invoked the blessing of heaven, but presumed to measure the degree of favor it should concede to our prayers. Our concern, however, is now with the future; and under the clear light which past experience has thrown upon our path, we shall not easily be excused for a listless progress and scanty preparations. For the last three months our daily rate of publication has been nearly 200,000 pages, averaging 18mo. size, and should this be found insufficient, it will be increased to the utmost extent of the means in the possession of the Board.

The committee have deemed it proper to make these explanations, not solely in their own justification, but because their distant friends have a right to

be informed of every important feature connected with the management of that general Union of which each auxiliary is an essential part, sustaining the same relation, and possessed of equal claims and equal privileges. In recording these sentiments, they express also the feelings of the other members of the Board, who alike concur in the desire, that the connexion between the Parent Society and its branches should be marked by the most frank and unreserved disclosure of the views and motives which actuate their endeavors to advance the common object of our association.

The A B C of Gambling.

"Just as the twig is bent, the tree's inclin'd."

It is distressing to reflect how large a portion of the youth of our city is trained up to gambling, from shooting marbles. You can scarcely turn a corner in some parts of our city, without meeting a group of boys engaged in this play—and their whole heart is in it, as much as if their very life was at stake. Hence all their angry passions are early brought into action, and cultivated to prey hereafter upon society; such as wrath, revenge, cheating, calling each other liars, &c. My heart has been shocked at hearing their profanity at so early a period. It seems as if that play embraced in it all the seeds which grow up and make the old, hardy, fortune-stricken, family-disgraced, and soul-ruined gambler. They bet, they cheat, they lie, they get angry, they swear, they curse, murder their time, and injure their souls.—*Philadelphian*.

SUNDAY SCHOOL ANECDOTE.

A female teacher in visiting the families of scholars, was accosted by a little girl who begged she might be received into the Sunday School; she said that this lady had taught her brother to pray, and her mother had taught her. They were the children of irreligious parents. Another child was overheard on Sunday morning, in earnest prayer that she might keep the day holy; that she might profit by the instructions of it, and might be enabled to reprove other children if she should find them profaning God's holy name.

[Albany Report.]

A man who is indifferent to the well-being of his fellow-creatures may be without trouble, but he must also be without virtue.

The Minister of the Centre Church presents his grateful acknowledgments to those individuals of his congregation from whom he and his family have recently received repeated and substantial testimonies of kindness. Such offerings are doubly blessed.—They bless the bestowers hardly less than the recipient; for they inspire and cherish that mutual affection between the pastor and his flock, without which the pastoral relation is equally barren of usefulness, and of happiness.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents

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